The sitting room was long and narrow.



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The Combat Deepens.

Whatever lack of amenity and "sickening thud" of epithet may distinguish Mr. ROOSEVELT'S epistolary style, he soon hides them and the merits of the controversy in the tremendous clouds of dust raised by his own activities. If his dignity or that of his office is scratched by these continual rough and tumbles, the gallery is kept in a high state of amusement and excitement.

Already the Harriman episode begins to be ancient. The drunken Senator and the five million dollar conspiracy disappear in a nearly universal snicker. The President, emerging without a smile but with a continued cry of "conspiracy," proposes to devote himself to the task of baffling the iniquitous sons of BELIAL and "reaction." Here he is in a business which he thoroughly understands. He is the most consummate practical politician in the country. Perhaps it is not too much to say that he is the ablest and most successful political manager American politics has ever known. He gets the delegates. He enforces his will upon conventions. And all the time he seems to exhale the air of the purest, most ethereal and unselfish politics; and the "better element" is

almost as enraptured as the heelers. With all his experience as a politician with his innumerable personal acquaintances, with the powers of the Federal Administration increased immeasurably by a popularity apparently impervious to change and incapable of disillusion, Mr. ROOSEVELT sets out to impose his policy, we might almost say his personality, upon the country for four years after March 4, 1909.

The election which is to end the campaign of which he now proclaims the beginning is exactly nineteen months away. A pleasant prospect for those uninspired and unromantic persons who are trying to do business!

Foreign Manhattan.

In the three months ending with December 31, 1906, the number of births reported to the Department of Health of New York city was 28,905. Of these 16,109 were in Manhattan, 2,000 in The Brong 8 958 in Brooklyn, 1 379 in Queens and 461 in Richmond. The details given in the quarterly report of the department show clearly the great preponderance of persons of foreign birth in Manhattan. The children of native born parents were 2,874 in number. The children born to persons of Italian birth numbered 3.576. and those whose parents were natives of Russia and Poland, 3.095. Parents born in Austria-Hungary had 2,000 children in this borough in the same period. Of the 13,666 infants born to parents of the same nativity, 10,792 were the offspring of persons born outside the United States.

These figures are more startling when it is considered that in every other borough the children of parents born in this country exceeded in number those of foreign parentage. In Brooklyn 2,955 infants descended on both sides from persons of American birth were reported, while the population of that borough is only 1,404,569, according to the department estimate, against 2,174,335 for Manhattan. Parents of Italian birth reported 1,476 births in Brooklyn in the quarter, while immigrants from Russia and Poland reported 1,493. For the whole city the records show that 7,298 children were born to parents of American origin, 5,619 to parents of Italian birth and 4,822 to immigrants from Russia and Poland. Of 24,169 infants whose parents were of the same national origin less than a third were born to natives of this country, and in Manhattan the proportion was about one-fifth. Of children of mixed marriages the mothers of 2,055

were of American origin. It is plain from these figures that the foreign elements in New York's population are increasingly predominant, and that Manhattan can scarcely be called "American" in the old fashioned acceptance of that term. Yet there is nothing to indicate that the immigrants from Italy, Russia, Poland and Austria-Hungary will not become as loyal and patriotic citizens as the descendants of other stocks, and on this island may be produced the finest specimens of the American of the future.

A Cheap Brummagem Impostor.

Some teacher of athletics in London has issued a species of proclamation gravely assuring an anxious public that muscular development is the only noble and useful thing in man. He declares with serene confidence that brains count for nothing without brawn; in fact it is quite clear to his mind that there can be substructure of brawn shall have been established. In a word, his theorem is about as follows: First cover your man with muscle, equip him for football, tennis, the prize ring, the wrestler's mat, squash, jai alai, jiu-jitsu, rough riding, feats of contertion and all the rest of it; after that you can select your artists, nusicians, statesmen, litterateurs, philosophers, poets, scholars and inventors. Only athletes need apply.

Of course this London gentleman has in eve to business. He speaks from a' and so much artless and transparent

sympathy. But the gospel which he betrays into the realm of cheap, mountebank advertising is no jest in this our own, our native land, the home of the free and enlightened American sovereign. Here we have muscle as a serious cult, enshrined in popular reverence and anchored to our ecstasy by the potent chain of an Illustrious Example. We venerate the leader of the centre "rush," we canonize the centaur. JACK ABER-NATHY of Oklahoma, who catches wolves with his hands, is our ideal. The bad man with hair on his breast and a six 70 shooter in each grip is a hero to be emulated by the young. What is Secretary ROOT compared with BAT MASTERSON or BEN DANIELS OF BULL ANDREWS? HALE, ALLISON, TAFT, CORTELYOU-mollycoddles all-what a pitiable figure they cut alongside the caracoling cowboys in

flannel shirts and buckskin breeches! The American youth who studies the chronicles of contemporaneous chivalry must have a most contemptuous opinion of the pale, emaciated student crouching beneath the midnight oil. This is not a man with bulging biceps, loud voice, hard hands and thick red neck. He does not, because he cannot, run ten miles through Rock Creek Park every day or so, jump the fences of the White House, play tennis for an hour, shed a saturated sweater, consume vast quantities of Homeric food, and then throttle the Octopus with undiminished fervor. Nay, nay-if we may be permitted the invocation-any one wishing to attain real eminence in civic or artistic fields must understand the indispensable necessity of educating muscle, growing great crops of hair, qualifying for darkest football, and acquiring the art of strangling

wolves with one hand tied. In our opinion this London mountebank calls for no important consideration. He is evidently an impudent and chean imitator.

The Ideals of College Girls.

We confess to greater interest in the college girl's ideals than in those of her undergraduate brother: the boy is the father of the man, but it must be remembered that the girl is the mother of both. True, all mothers are not alumnæ, and all alumnse do not become mothers, but if the higher education improves the moral and spiritual nature of the college girl and increases her usefulness as a factor in society, it must be admitted that her point of view appeals to the imagination. So when we came across an article in the current number of the International Journal of Ethics by Miss AMY E. TANNER of Wilson College upon the elevation of the college woman's ideals we were all attention, although disconcerted somewhat by the obvious inference that they

needed elevating. A man could never hope to learn by personal inquiry what a bevy of seniors and juniors in a girls' college thought about their mission in life and the sphere in which they were to reign for the general welfare; only a woman who understood them could gain their confidence and disclose their ideals to the curious but admiring sex which admits their ethical superiority. To seventy members of the upper classes at Wilson Miss TANNER put the following leading

Who is nearest to your ideal person? What occupation do you wish to follow upon

eaving college? "What position of honor would you most like

" Would you rather be the best loved p

" Which do you consider of the most importance honesty, love of humanity, self-control, chastity or

justice? What do you consider the greatest vice?"

Any man not interested in the answers of the seventy is an ascetic or an inveterate cynic. Most men would stand hat in hand in a reverential pose while the ideals trooped past. In the place of honor Miss TANNER puts occupation: what would the girls like to be most? Thirty-five per cent. of them wanted to be teachers, ten and a half per cent. doctors, nurses and concert singers, nine per cent, instructors in music, three per cent. mothers, and "small numbers" kindergartners, librarians, settlement workers and authors.

"The motives for choosing a given occupation are not many in number. Two-fifths choose because they like it best, and one-sixth because they are best fitted for it. None admit that money determines their choice, though one-sixth feel it incumbent upon them to earn their living. Four or five choose because of the opportunities offered for doing good, and about the same number for the sake of the self-culture to be gained."

As their "ideal person" nearly threefourths of the girls unselfishly and candidly chose a friend-a girl of course; and only one-fourth spoke up for a historical character. We regret that Miss TANNER does not give the names of the historical characters selected for emulation, whether Joan of Arcs or Hannah Mores. The most popular girl in college was apparently the ideal person of nearly seventy-five per cent. of these undergraduates. The Wilson girls are very

human, and we like them for that. Now for the most important virtue and the greatest vice in their estimation. We quote from Miss TANNER's courageous

"A little more than one-third take honesty; one fourth, love of humanity; one-sixth, chastity; and one-fifth self-control. One-sixth consider dishonesty the greatest vice; one-third, drunkennes one fifth, impurity of life or unchastity; and one fifth, murder."

The inquisitor seems to have been puzzled, but rallying she says that "the reason for the choice of a given virtue or the condemnation of a certain vice is no brains worth mentioning until the the same in the majority of the cases, namely, that the virtue or vice in question leads to all the others"-self-control we suggest to help her out. It seems plausible that if a person have self-control, he or she will avoid inebriety, homicide and the other real vices.

Now we come to the most attractive question of all, which in human interest should lead all the rest: Would the Wilson College girls rather be the best loved person or the best? We can fancy what they would have said to a visiting clergyman, but they were frank as all-out-offrugal and far seeing purpose; This care doors to Miss TANNER—their natural is for the shop or rather the gymnasium, sweet, simple and lovable selves. She announces that two-thirds of the girls

innocence entitles him to our respectful said they would rather be the best loved. Fleer, ye cynics; but for our part we suspect the superior minority of being prudes on dress parade or unwitting little humbugs. If it is not womanly to want to be the best loved and let other people feel how good they are, the sex is more of a mystery to us than

We think Miss TANNER was a bit disappointed when she read the answers to the inspiring question, "What position of honor would you most like to hold?" She confesses:

"Comparatively few have definite ideas of the position of honor in the world which they deem most desirable, for one-third do not answer the question, and one-fourth say they have never thought of it. Those who do answer, vary considerably in choice, only small numbers choosin any one thing."

Miss TANNER sums up, and puts the best face on it. We shall not. What's the use? Nor shall we repeat what she says about elevating the ideals of the feminine seventy. It was a delightful and informing symposium, and yet not so informing, for we take it that the girl undergraduates are pretty much the same in their sentiments and yearnings at all the seats of learning. Unspoiled by the higher education, they are not translated to a seventh heaven of perfection to which man could never attain, but they remain on the earth with him, to comfort, delight, improve and sustain and share his futile strivings after the ideal. The confessions of the Wilson College girls may dismay the prim sectarians, but we would not have their dispositions-we mean the sectarians, not the college girls-for anything.

Progress in Santo Domingo.

The April number of the Monthly Bulletin of the Bureau of American Republics contains an elaborate report of conditions in the island of Santo Domingo. From this report it appears that the year 1906 was far and away the best in the history of the country. These passages may be quoted in illustration:

"The year 1906 was one of advancing prosperit o the country as a whole, as attested by the fact that its industrial and commercial activities surpassed those of any previous year in the history

" Substantial private enterprises, particularly in agriculture, were generally successful and enlarged in scope.

"Notable progress was made in every branch of commerce toward orderly and natural business

" More people were employed or engaged in profitable labor than ever before, and the resulting increased demand for supplies atimulated both the nternal trade and foreign importations."

Reference to the somewhat untrust worthy statistics of earlier years indicates that the normal revenues of the Dominican Government, exclusive of the presumable official "rakeoff," were wont to run in the neighborhood of \$2,000,000 a year, sometimes more and sometimes less President CACERES in his last annual message reports the receipts for the calendar year 1906 as \$3,800,000. Inasmuch as 45 per cent, of this, or a little more than \$1,700,000, was turned over to the Administration for the maintenance of the Government, it is evident that the sum disposable for public purposes is greater than it was in former days. Out of the sum thus received there were neither debts nor interest on debts to be paid. Provision for those items was made in the 55 per cent. reserved for that special purpose. This reserve fund amounted on January 1 to \$2,317,607.40, interest included. There was on that date a cash balance of \$280,000 in the insular treasury, an unusual if not a

unique experience. The merchandise exported during the year was valued at \$6,536,378, and the merchandise imported at \$4,065,437. The total exceeds that of the preceding year by about \$1,000,000 and makes a record in the trade of the island. Sugar and cacao are the principal articles of export, and they represent about 70 per cent. of the total foreign sales. Tobacco, bananas and coffee represent a little more than 20 per cent. of the exports, with hides, wax, hard woods and a few other articles accounting for the remainder. The imports include a miscellaneous assortment of merchandise, with cotton cloth as the largest single item (\$1,136,358). The United States supplied about 58 per cent. of the imports of the island and took about 57 per cent. of the exports. Germany ranks second to this country both as buyer and seller.

Such an experience ought to be a highly effective object lesson to the Dominicans. If it can be continued for a decade of years the end of that period should see political tranquillity and productive industry established as fixed habits in the

And Secretary TAFT, the worker, keeps right on a-working.

The American Nebility.

What the country wants is a populous and orna-ental nobility.—THE SUN. Oh, let us have a peerage that will surely prove the Of every age and every clime upon this gladsome

We should no longer go without our Duchesses and Dukes, Our Marquises, Panjandrums and our Counts and Mammylukes.

Let's have our noble Samural, our Danural, or what Spever you may call them-as to that it matters not, So long as we have nobles of an 18 carat style To show to played out Europe that we've got her skinned a mile.

Let's have a Duke of Pottingham-that title's full Twill make his Grace of Nottingham look like a faded beet. tto for the ribbon of the happy, lucky man Would be "Ich Dine," or better still the simple words "I can."

Give John Moran the double cross of Vitus on the And elevate Ben Tillman as the Duke of Bump Di Bump. To Beveridge and Bryan let the decorations pe That make them Baron Verblage and Count of

Natural Gas.

Give garters to the tennis corps to keep their stockings free From wrinkles as they play upon the Courts of Royalty. chaps like Platt and Chauncey M. and other Confer the royal order of the Ancient Used to Weres.

Let's change "Who's Who" into a "Burke," and all With Marquises of Pittsburg and the Knights of San Juan Hill:

Let Theodore proclaim himself the Lord of All Aziz.

JOHN KENDRICK BANGS.

JOHN MARTIN.

A haircloth sofa of uncompromising rectitude was pushed so close to the wall that the imprints of at least two generations of heads might be discerned upon the flowered wall paper-flowers and grapes of monstrous size from some country akin to that visited by the Israelitish spies as related in the Good Book. A mahogany sideboard stood at the upper end of the room; in one window hung a cage which contained a feeble canary. As you entered your eyes fell upon an ornamental wax fruit piece under a conical shaped glass. A stuffed bird, a robin redbreast, perched on a frosted tree in the midst of these pale tropical offerings, glared at you with beady eyes. Antimacassars and other things of horror were in the room. Also a centre table upon which might have been found Cowper's ocems, the Bible, Beecher's sermons and an illustrated book about the Holy Land by some hardworking reverend. It was Aunt Jane's living room; in it she rocked and knitted for more than half a century. There were a few pictures on the wall, a crayon of her brother, a bank president with a shaved upper lip, a high, pious forehead, and in his eyes a stern expression of percentage. Over the dull white marble mantelpiece hung a huge mezzotint, of violent contrasts in black and white, a picture whose subject had without doubt given it the place of honor in this old fashioned less, homely, comfortable room. It bore for a title "The Fall of Nineveh," and it was designed and mezzotinted by John

Let us look at this picture. It depicts

the downfall of the great city upon which

the wrath of God is visited. There are

ghastly gleams of lightning above the

doomed vicinity. A flerce tempest is in

progress as the invading hosts break down

the great waterways and enter dry shod

Martin.

into the vast and immemorial temples and palaces. The tragedy, the human quality of the design, is summed up by the agitated groups in the foreground. The King, surrounded by his harem, makes a gesture of despair; the women, with loose flowing draperies, surround him like frightened swans. A high priest raises his hand to the stormy heavens, upon which he is evidently invoking as stormy maledictions. A warrior swings his blade; to his neck clings a fair helpless one, half nude. There are other groups Men in armor rush to meet the foe in futile agitation. On temple tops, on marble terraces and balconies, on the efflorescent capitals of vast columns that pierce the sky, swarms affrighted humanity The impression is grandiose and terrific. Exotic architecture, ebon night, an event that has echoed down the dusty corridors of legend or history-these and a hundred other details are enclosed within the frame of this composition. Another picture which hangs hard by, the "Destruction of Jerusalem" after Kaulbach, is colorless in comparison The Englishman had greater imagination than the German, though he lacked the latter's anatomical science. To-day in the Pinakothek, Munich, Kaulbach holds a place of honor You may search in vain at the London National Gallery for the paintings of a man who once was on the crest of popularity in England, whose Biblical subects attracted multitudes, whose mezzotints and engravings were sold wherever the English Bible was read. John Martin, painter, mezzotinter, man of gorgeous magination, not second to De Quincey or the author of "Vathek," is to-day as for-

gotten as Beckford himself. Heinrich Heine in his essay "The Romantio School" said that "the history of literature is a great morgue, wherein each seeks the dead who are near or dear to him." Into what morgue fell John Martin before his death? How account for the violent in popular taste? from too great early success. The star of Turner was in the ascendant. John Ruskin denied merit to the mezzotinter, and so it is to-day that if you go to any of our print shops you will not find one of his big or plates. He has gone out of fashionfatal phrase!--and only in the cabinets of old collectors can you get a peep at his archaic and astounding productions. William Blake is coming into vogue; perhaps Martin--? And then those who have garnered his plates will reap a harvest.

Facts concerning him or his work are slight. Bryan's dictionary accords him a few paragraphs. When at the British Museum a few years ago we asked Mr. Sidney Colvin about the Martins in his print room. There are not many, not so many as in a certain private collection But Mr. Colvin told us of the article written by Cosmo Monkhouse in the Inctionary of National Biography (Sydney Lee, editor), and from that we are enabled to present a few items about the man's career. He was born at Hayden Bridge, Hexham, Northumberland, July 19, 1789. His father, Fenwick Martin, a fencing master, held classes at the Chancellor's Head, Newcastle. His brothers, Jonathan (1782-1838) and William (1772-1851) have some claim on our notice, for the first was an insane prophet and incendiary, having set fire to York Minster in 1829; William was a natural philosopher and poet who published many works to prove the theory of perpetual motion. "After having convinced himself by means of thirty-six experiments of the impossibility of demonstrating it scientifically, it was revealed to him in a dream that God had chosen him to discover the great cause of all things, and this he made the subject of many works" (Jasnot, "Vérités Positives," 1854). Verily, as Lombroso hath it, "A hundred fanatics are found for a theological or metaphysical statement, but not one for a geometric problem."

The Martin stock was, without doubt, neurasthenic. John was apprenticed when 14 to Wilson, a Newcastle coach painter, but ran away after a dispute over wages He met Bonifacio Musso, an Italian china painter, and in 1806 went with him to London. There he supported himself painting spective and architecture. At 19 he married and in 1812 lived in High street, Marylebone, and from there sent to the Academy his first picture, "Sadak in Search of the Waters of Oblivion" (from the "Tales of the Genii"). The figure of Sadak was so small that the framers disputed as to the top of the picture. It sold to Mr. Manning for 50 guineas. Benjamin West, president of the Royal Academy, encouraged Martin, and next year he painted "Adam's First Sight of Eve." which he sold for 70 guineas. In 1814 his "Clytis" was shown in an antercom of the exhibition, and he bitterly complained of his treatment. "Joshua" in 1816 was as indifferently hung, and he never forgave the Academy the insult, though he did not withdraw from its annual functions. In 1817 he was appointed historical painter to Princess Charlotte and Prince Leopold. He etched about this time "Character of Trees" (seven plates) and the "Bard" at the Academy. In 1818 he removed to Allsop Terrace, (Marylebone road). In 1819 came "The Fall of Babylon"; "Macbeth" (1820) 'Belshazzar's Feast" (1821), which, "excluded" from the Academy, yet won the £200 prize. A poem by T. S. Hughes started Martin on this picture. It was a national

success and exhibited in the Strand behind

a glass transparency. It went the round

tracted thousands. Martin joined the Society of British Artists at its foundation and exhibited with them from 1824 to 1831 and also in 1837 and 1838, after which he sent his important pictures to the Royal

Academy. In 1833 the "Fall of Nineveh" went to Rrussels, where it was bought by the Government. Martin was elected member of the Belgian Academy and the Order of Leopold was conferred on him. His old quarre's with the Academy broke out in 1836, and he testified before a committee as to favoritism. Then followed "The Death of Moses, "The Deluge." "The Eve of the Deluge, "The Assuaging of the Waters," "Pand He painted landscapes and water ium." colors, scenes on the Thames, Brent, Wandle, Wey, Stillingbourne and the hills and ces about London. About this time he began scheming for a method of supply ing London with water and one that would improve the docks and sewers. He engraved many of his own werks, "Belshazzar," "Joshua," "Nineveh," "Fall of Babylon. The first two named, with "The Deluge, were presented by the French Academy to Louis Philippe, for which courtesy a meda was struck off in Martin's honor. "The Ascent of Elijah," "Christ Tempted in the Wilderness" and Martin's illustrations (with Westall's) to Milton's "Paradise Lost" were all completed at this period. For the latter Martin received £2,000. He removed to Lindsey House, Chelsea, in 1848 or 1849 and was living there in 1852 when he sent to the Academy his last contribution, "De No. struction of Sodom and Gomorrah." vember 12, 1853, while engaged upon his last large canvases, "The Last Judgment," "The Great Day of Wrath" and "The Plains of Heaven" he was paralyzed on his right side. He was removed to the Isle of Man. and obstinately refusing proper nourish ment died at Douglas, February 17, 1854. After his death three pictures, scenes from the Apocalypse, were exhibited at the Hall of Commerce. His portrait by Wangemann appeared in the Magazine of Fine Arts. A second son, Leopold Charles, writer, and godson of Leopold, King of Belgium, was an authority on costumes

and numismatics (1817-89). His wife was a sister of Sir John Tenniel of Punch. John Martin was slightly cracked. At least he was so considered by his contemporaries. He was easily affronted, yet he was a very generous man. He bought Etty's picture, "The Combat," in 1825 for two or three hundred guineas. There are at the South Kensington Museum three Martins, water colors, and one oil; at Newcastle, an oil. At the time of his decease his principal works were in the collections of Lord de Tabley, Dukes of Buckingham and Sutherland, Messrs. Hope and Scarisbruck, Earl Grey and Prince Albert. The Leyland family of Nantchvyd, North Wales, owns the "Joshua" and several typical works of Martin. Wilkie in a letter to Sir George Beaumont describes "Belshazzar's Feast" as a "phenomenon." Bulwer declared that Martin was "more original and self-dependent than Raphael or Michael Angelo." In the "Last Essays of Elia" there is one by Charles Lamb entitled "Barrenness of the Imaginative Faculty in the Production of Modern Art." The name of Martin is not mentioned, but several of his works are unmistakably described 'His towered architecture [Lamb is writing of "Belshazzar's Feast"] are of the highest order of the material sublime

Whether they were dreams or transcripts of some elder workmanship-Assyrian ruins old-restored by this mighty artist, they satisfy our most stretched and craving conceptions of the glories of the antique It is a pity that they were ever peopled." "Literary" art critic as he was Lamb put his finger on Martin's weakest spot-his figure painting. The entire essay should be read, for it contains a study of the "Joshua" in which this most delicious of English prose writers speaks of the "wise falsifications" of the great masters. Before his death the critics, tiring of him soone than the public, called Martin tricky, meretricious, mechanical. To be sure, his drawing is faulty, his color hot and smoky nevertheless, he was not a charlatan. As David Wilkie wrote: "Weak in all these points in which he can be compared to other artists," he had the compensating quality of an imposing, if at times operatio imagination. Monkhouse justly says that in Martin's illustrations to Milton the smallness of scale and absence of color enable

us to appreciate the grandeur of his con-

ceptions with a minimum of his defects. In sooth he lacked variety. His pictures are sooty and apocalyptic. We have seen the "Mountain Landscape" at South Kensington, "The Destruction of Herculaneum' at Manchester, another at Newcastle whose subject escapes us, and we confess that we prefer the mezzotints of Martin, particularly those engraved by Le Keux-whose fine line and keen sense of balance corrected the incoherence of Martin's too blackened shadows and harsh explosions of whites. One looks in vain for the velvety tone of Earlom or the vivid freshness of Valentine Green in Martin. He was not a colorist; his mastery consisted in transferring to his huge cartoons a sense of the awful, of the catastrophic. He excelled in the delineation of massive architecture and if Piranesi was his superior in exactitude, he surpassed the Italian in majesty and fantasy of design. No such cataclysmic pictures were ever before painted, nor since, ough Gustave Doré, who without doubt made a study of Martin, has incorporated in his Biblical illustrations many of Martin's overwhelming ideas-the "Deluge," for example. James Ensor, the Belgian illustrator, is an artist of fecund fancy who, alone among the new men, has betrayed a feeling for the strange architecture, dream architecture, we encounter in Martin. Coleridge in "Kubla Khan." De Quincey in opium reveries. Poe and Baudelaire are among the writers who seem nearest to the English mezzotinter. William Beckford's "Vathek," that most Oriental of tales first written in French by a millionaire of genius, should have inspired John Martin. Perhaps its mad fantasy did, for all we know-there is no authentic compilation of his compositions. Heine has spoken of Martin, so has Théophile Gautier: and his name, by some kink of destiny, is best known to the present generation because of Macaulay mentioning it in on essay. traverse English literature together.

Macaulay and Martin! A curious pair to "The Vale of Tempé" is one of Martin's large: rates seldom seen in the collector's catalogue. We have viewed it and other rare prints in the choice collection referred to already. Satan holding council, after Milton, is a striking conception. The Prince of Eblis sits on a vast globe of ebony. About him are tier upon tier of faces, the faces of devils. Infernal chandeliers depend from remote ceilings. Light gashes the globe and the face and figure of Satan; both are of supernal beauty. Could this mezzotint, so small in size, so vast in its shadowy suggestiveness, have stirred Baudelaire to those lines that shine with a metallic, poisonous lustre: J'ai vu parfois au fond d'un théâtre banai

Un être qui n'était que lumière, or et gaze, Terrasser l'enorme Satan; Mais mon cœur que jamais ne visite l'extase. And there is that tiny mezzotint in which we find ourselves at the base of a rude little

hill. The shock of the quaking earth, the

rush of the affrighted multitudes tell us that a cosmic tragedy is at band. In a flare of lightning we see silhouetted against an angry sky three crosses at the top of a sad little hill. It is a crucifixion infinitely more real, more intense than Doré's. Another scene-also engraved by Le Keux: On a stony platform, vast and crowded, the people kneel in sackoloth and ashes; the heavens thunder over the weeping millions of Nineveh, and the Lord of Hosts will not be appeased. Stretching to the clouds are black basaltic battlements, and above rear white terraced palaces as swans that strain their throats to the sky. The mighty East is in penitence. Or, Elijah is rapt to heaven in a flery whiriwind; or God creates light. This is one of the most extraordinary conceptions of a great visionary and worthy of William Blake; or Sadak searching for the waters of oblivion. Alas, poor humanity! is here the allegory. A man, a midget amid the terrifying altitudes of barren stone, lifts himself painfully over a ledge of rock. Above him are vertiginous heights; below him, deadly precipioes. Nothing helps him but himself -a page torn from Max Stirner is this parable.. Light streams upon the struggling egoist as he toils to the summit of consciousness. Among the designs of nine-

picture.

traying celestial episodes, though his paradises were enormous panoramas replete with architectural beauties. His figures, a exemplified in Miltonic illustrations, are more conventional than Fuseli's and never so naively original as Blake's. Indeed, of Blake's mystic poetry and divination Martin betrays no trace. He is not so much the seer as the inventor of sublime and infernal harmonies. Satan reviewing his army of devils is truly magnificent in its depiction of the serried host armed for battle; behind glistens burning Tophet in all its smoky splendor. Satan in shining armor must be a thousand feet high; he is sadly out of cale. So, too, in the quarrel of Michael and Satan over the sleeping Adam and Eve. Blake is here recalled in the rhythms of the monstrous figures. Bathos is in the design of Lucifer swimming in deepest hell upon waves of fire and filth. Yet the lugubrious arches of the caverns in the perspective reveal Blake's fantasy, so quick to respond to external stimuli. He saw the earth as in an apocalyptic swoon, its forms distorted, its meanings inverted; a mad world, the world of an older theogony. But if there was little human in his visions, he is enormously impersonal; if he assailed heaven's gates on wings of melting wax, or dived deep into the pool of iniquity, he none the less caught glimpses in his breathless flights of strange countries across whose sill no human being ever crosses. There is genuine hallucination. He have seen his ghosts so often that in the end they petrified him, as did the statue "Don Giovanni." Martin was a species of reversed Turner. He saw the good that was in evil, the beauty in bituminous blacks. He is the painter of black music, the deifier of Beelzebub, and also one who caught the surge and thunder of the Old l'estament, its majesty and its savagery. As the master illustrator of sacred history, the world will one day return to John Martin.

Martin was not equally successful in por-

ANANIAS IN HISTORY. An Issue of Veracity Half a Century Ago

in Bleeding Kansas. From THE SUN of July 4, 1857. TO THE EDITOR OF THE SUN-Sir: I have ast received the following copy of a corre spondence between Attorney-General Willam Weir and Judge G. W. Smith and his son, of Lawrence, Kan. The difficulty had its origin at a meeting at Big Springs, about five the Free State men as cowards, whereupor the Judge denied the charge, and very politely informed Mr. Weir that he lied. The follow-

ing correspondence then took place: WHITNEY HOUSE LAWRENCE, K. T., June 19, 1857. HON. GEO. W. SMITH-Sir: At an assemblage of citizens of Kansas at the Big Springs, on the 10th inst., certain insulting expressions were used by you toward myself, which imperatively require tice at my hands. Unavoidable engager have up to this date prevented earlier attention hereto; availing myself of the first opportunity have now to request a retraction of the language sed by you on that occasion. My friend Mr. Boling will receive any communication you may deem proper to make. Respectfully, your obd't

WM. WHIR. LAWRENCE, K. T., June 19. W. WEIR, Esq. -Sir: Your note of to-day is received. In answer, I have to say, that on the occasion referred to in your note, the language used by me was a fitting reply to your conversation; and until your charges are withdrawn I have no retraction to make, and stand ready to prove the truth of my assertions. Respectfully, your ob'ds

GEO, W. SMITH. WRITNEY House, June 19, '57.

Hon. Gro. W. SMITH-Sir: Your note of to-day is just received. In reply I have to state that I am conscious of in reply in make no "charges"; and that, consequently, if you "have no retractions to make," I must demand that you name a friend to settle, in conjunction with Mr. Boling, the matter in controversy between us. Respectfully, your obd't serv't,

MORROW HOUSE, June 20th. WM. WRIE. Esq.—Sir: In answer to your second note, I have only to say if it is intended as the preliminary to hostile meeting, although I stand read; and willing at all times to protect and defend my person against assaults from any quarter, which you well know; yet having been a member of the convention that framed the Constitution of Kansas, which, as well as the laws of the United States, prohibits duelling, I cannot, if there were no other reasona, consent to a violation of the laws of my country; besides I have always deemed duelling a relic of a barbarous age, resorted to only by cow-ards, and which in this enlightened land is repudiated and frowned upon by every good citizen

G. W. SMITH. LAWRENCE, K. T., June 20, 1857. Mn. WILLIAM WEIR Sir: Although an entire tranger to you, yet the controversy between my father and yourself induces me to make an inquiry of you, and to solicit an immediate reply at your hands. I desire to know what remark you made, which, when made, caused my father to offer the affront to you. I request an answer to this note at your earliest convenience. It may be as well to say to you, sir, that my father knows nothing of my addressing you. I am, sir, very respectfully, G. W. SMITH, JR.,

Captain Ranger Battalion, Free State Forces. The answer to this I have not yet seen. The steamer on board of which I write is one of the most elegant and comfortable on the river, with the very best officers. In haste, MANCHESTER. STEAMER POLAR STAR, Missouri River,

Macon correspondence Kansas City Star.

Charles Rice, candidate for reelection unos from the Fourth ward, was defeated yeserday by James Bunton, Democrat, Bunton's victory was largely due to the efforts of Mrs. Richard Spicker, who rallied her friends and worked all day for the Democratic candidate. About year ago Rice shot and killed Mrs. Spicker's dog. and she remembered. The ward is normally about seventy Republican.

Inspiration of an Imperial Amateur.

Nero was adding while Rome burned.
"I got the notion from our cook," he explained.
"She always played the plano while the steak was

Thus we see the servant problem had reached an acute stage even in those early days.

Local Color. Stella-Row did she-catch that Wall Street fellow? Bella-Asked him what it meant to squeeze the

of the provinces and large cities and at- | silent passing of the sheeted dead and the CHURCH AND STATE IN FRANCE French Catholie Explains the Reason for the Present Beadlock

TO THE EDITOR OF THE SUN-Sir always considered THE SUN as an indepe and truthful paper, when I visit your esting country I always read it with pleas and having only a few days ago read dition of March 19 the article "Why and State Quarrelled in France." I le mission as a Frenchman and a Cath enlighten your countrymen in the matter I believe that certain aspects with which leal have not received that degree of e phasis to which their importance entitles

In the first place, in refusing to form geenciations cultuelles (associations for worship) as suggested by the Minister of Public Wor. ship, M. Briand, did the Roman Catholic Church refuse to obey law? No, no' Ard who says so? M. Briand himself. On I ember 9 last in the Parliament he said "T law imposes on the citizen certain duties does not impose on him the exercise of a cright. The Catholics saying, 'We will form associations cultuelles' have according ot revolted against law, and they can stand n this attitude as long as they please Government will not go to war with the This was in answer to some Radical-Social embers, who urged that fresh measures taken against the Church Secondly, having acknowledged the right

teenth century artists we can recall none ganization, M. Briand brought forward so touching, so powerful, so modern as this aw of 1881 on associations and asked Catholies to make in every parish a decl ion of their intention to establish wors which they would then be authorized to his declaration having to be renewed eve year. In refusing to make this declaration did the Catholics revolt against law! No! Once more, says the same M. Brian the same session: "When the law on published at the same session: lic meetings was voted it was not inten-

of the Church not to make associations

uelles, but wishing to interfere with its

worship in public meetings; the worship w special thing." Now that I have shown that the format of associations cultuelles was optional, the was not meant for worship, and that acco ingly no law has been infringed by the Churby the Catholics, why did they refuse to s mit to the decrees?

for public worship. It did not include pul

First, because the provision for associative ultuelles opens the way to schismatic organ zation in the Catholic Church. To justify pinion I refer your readers to the follow Human spirit undergoes all diversities. erty will allow them to spring up again; authority of the infallible Pope will by it gro less, and from the rivalry, of the association cultuelles schism will arise." And who speal thus? The actual Prime Minister of Fran

Why does the Church, why do the Cathoics, refuse to make declarations for worsh ping, and this every year? Because the have no guarantee that the law will be into preted later on in the spirit shown not by M. Briand; did not M. Combes com pletely transform M. Waldeck-Rousseau's programme? History might repeat itself. know the spirit that animates the French Government: we know the meaning of the measures taken. France at present is got erned by men who repeatedly have shown heir hatred for all religions.

Speaking on the educational bill the Eng-lish Prime Minister said: "We want to form a national settlement of the educational bill or the general basis of common Christianity Here the Government wishes to take as a basis "common atheism." If the law of separation of the Church and the State wetmade in France by men having intelligence of and respect for religion, these troublewould be avoided.

In England the honored and beloved Kinz Edward VII. and all his Ministers in their speeches do not fear to apply to God for the welfare, the prosperity, of England. In the United States the Government is essentially Christian; President Roosevelt is an apostle of Christianity in all its forms.

In France the President of the republic, M Fallières, is an atheist: M. Clemenceau, Prim-Minister, is an atheist; M. Briand, Minister for Public Worship (what a mockery) is a atheist; M. Viviani, Minister of Labor, is an

atheist, and so on It is true that M. Briand said: "The G unreligious"-that is, ignores religion, but only

ernment is not anti-religious, but simply unreligious"—that is, ignores religion, but only after the Chambers had voted that the following words, spoken by M. Viviani the day before in Parliament, should be placarded in every town, in every village, in France:

"We have taken away from conscience all faith; we have, with a splendid gesture, blown out all the lights in heaven, and they will never be lighted again. All of us, together, first by our forefathers, then by our fathers, have been attached to the work of anti-clericalism and irreligion. Do you think our work is at an end? No; it is only beginning."

Your readers may now understand the spirit that animates the French Government in its dealing with the Church.

The newspapers that support most strongly the Government in its war against the Church and which have the greatest weight in its resolutions are the Action, the Aurore, the Lanterne, the Petile Republique.

M. Béranger, the editor of the Action, wrote on February 13, 1904: "Our common end with Delpech is to dechristianize France, to destroy all religions." M. V. Flanchon, editor of the Lanterne, in 1998 wrote: "The end of the separation must be the crushing of the Church of religion: the Church will.

end of the separation must be the crush of the Church, of religion; the Church of the Church, of religion; the Church with not survive the separation law ten years. The Aurors is the journal of the Prim Minister. I have shown above that he was pleased to see the formation of association cultuelles, because it meant schism and ruit to the Catholic Church. La Pelite Republique, in the hands of the Socialist Gerault Richard, every day sings in chorus with the other papers.

Richard, every day sings in chorus with the other papers.

After reading these statements can Americans wonder at the French Catholics refusing to accept the new law voted by the French Parliament?

An old Republican, M. Millerand, speaking of the administration of M. Combes's Government, that preceded M. Clemencean's, said "It is the most abject France ever had. The one we now have is a government of false-hood and hypocrisy."

To a Socialist, M. Allard, who wanted the Government to, take possession at once of the churches, of the presbyteries, of all the church properties. M. Briand answered in October, 1905: "The patrimony of the vestry boards has been made up by the community of the faithful, and for it it is necessary that to-morrow this patrimony, which is the means for the Catholics to worship fearly remains of the faithful, and for it it is nec to-morrow this patrimony, which is for the Catholics to worship free

at their disposal: otherwise they will he give up practising their religion."

In November, 1906, the same Minister in Parliament: "It is our duty to law churches open, that the Catholics may them and pray either alone or togeth is also the right of the Catholic citizen right to enter the churches to dethem. is also the right of the Catholic cities priest, to enter the churches to do the as his Catholic conscience requires of him. And now, only a few weeks later, the Minister obtained from the Parliame voting of a law that is a monument of a sion combined with shameful hyp By allowing the Council of State to whether a church was really Catholic, the tion is to build a church independent Catholic hierarchy. By taking awaithe Church what only a few weeks Briand acknowledged was indispensably very existence, all its properties, its nues, even the bounties of the faithful have shown their true purpose, to make possible for the Church to live.

By declaring that it is the Mayors, the

possible for the Church to live.

By declaring that it is the Mayors, the cis, who shall give or deny permisevery parish to the priests to officiate churches, they leave it in some cases tarians like Delpech and Lafferre, walways find an excuse to refuse us the Already in some parishes churches havelessed. They dare not close all churches havelessed, they dare not close all churches havelessed, but they hope that in time they. The writer of these lines has always warm partisan of the separation of the and the State. Having lived a long England and in the United States, where ligions are so highly respected, he leave those countries to appreciate and love. those countries to appreciate and low There, it is true, the word liberty is no on all public buildings, but it is thet theless; while in poor France we hav neither at home, where at any time ernment officials can enter and sen our affairs on any pretext, nor in the where twenty persons cannot meet

our affairs on any pretext, nor in the strawhere twenty persons cannot meet with the police interfering.

I hope the United States will sympatise with us French Catholics, as we are all this and first, and we leave it to an impartial liberty loving people to decide which is responsible for the present miserable chief.

New York April 4.

NEW YORK, April 4.

No Weddings in a Month. Brainerd correspondence St. Paul Pioneet Pris

In Crow Wing county during the present has been issued, while five couples have been legal separated. It is said that this remarkable showing never before has been approached in the history of the county.